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778 They agreed that Ndoeria had rebuilt many rumah pemali. I must go there sometime.

574 Back in Roworeke, the kapitan gave us sweet soft drinks and port wine (Chinese). Then he put 291 on his adat dress, including a batik headcloth 386 which was winged in front, and a fine ikat slen- [287] dang, and a woven sarong. There seems to be no more tapa around here. The colors of the woven and ikat stuff are dark, including blue, black, and dull red. They are not very attractive, and the cloth is quite heavy. I saw women with baskets full of leafy stuff (small leaves) and I asked what was inside. They said tarum [indigo] and that it is used to make the blue and black dye. Thus they still use locally made dyes, but in Roworeke the red dye is bought in a store.

126 I took a picture of the kapitan and his wife and family including the fine type old mother. 621 We then started on a tour of the kampong. We went first across the road to Watu Roga. It is small and evidently most of the Wanda suku are. 342 There is one large house, but most of the others 178 are rather small. They are not of the high pitched roof type. I was told that before the war there were more of the old high roof type, but the Japanese leveled many of them to make the people move into the hills as they said the population was too dense near the town. I can't quite get the point. but new houses tend to be low, four sloped roofed, rather long and squat in type, but still look primitive because of the alang-alang thatched roof and many with the coconut leaf midrib walls. The walls, however, are usually low or invisible because they are under the low-hanging roof. Hence they are hooded.

349 In Watu Roga there is a high concrete struc- 769 ture looking something like a watchtower with 614 steps leading up. It has a four-sloped tin roof. ●766 There is a low wall around a small rectangular space under the roof. The flooring is of tile,

349 and in the corner is a long wooden drum used in
769 certain ceremonies. Most amazing, however, is
614 a box under the roof and set on planks across
766 beams. This box is covered with old ikat clothes and measures about 3x2x2 feet. In it are the bones of the great ancestor of the Wanda suku. The kapitan said they are "hundreds of years" old. When they have a suku feast, hundreds of people come here and kill buffaloes and dance and sing and pray, asking the ancestors for favors. They do not call them but call on them. All a-
764 round are the stone heap and slab graves of lesser folk. Bodies put in them are bound in the knee-to-chest posture. They often are too small to allow lying down anyway. I was told that many are placed in one cist, and new bodies are put in by lifting the slab and moving the old bones over.

286 I saw a back-bar loom and two women spinning
126 on primitive wheels from cotton fluff. It is im-
181 pressive and the threads they make are good. One old and one young woman were so employed. I started to take a photograph of the old one and a young lady came up and said that she was his mother and that if I took a photograph of her I had to give him one too. I closed the camera and went away. These are the least agreeable folk I have met yet in Indonesia. Still there are plenty of fine people here. Nevertheless, they are not uniformly polite as, for example, are most of the Buginese.

181 We then got out of Watu Roga, leaving discon-
126 tent, it seemed, as we had taken photographs but given none to the people as we had done across the road in Roworeke. I get the impression that the Watu Roga folk are a bit antagonistic possibly to the people in Roworeke. I also suspect that these Ende people are aggressive and competitive and grasping anyway.

621 Then we went around the sections of Roworeke. These are, so far as I can get them up to now:
[i.e., Watu Roga.--Analyst]

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621 Nuamere (the kapitan's house is located here), Pudjambu, Aibod, Aiutu, Roworeke proper (the original kampong after they moved down from the negri lama), Kopoëdo (all Tibo suku, and small), and Wolomere. Thus there are seven. To the south, below Aiutu and Wolomere, is an open land stretching out toward Ende, on which various mixed folk have settled sparsely. The Roworeke [778] sections run up hill gradually from the road to the west, and the negri lama is located high above. All are on the west side of the road except the far south Wolomere, where the secretary lives. Wolomere is on the Watu Roga side of the road. There is an offshoot of Watu Roga on the Roworeke side. This is Paudari, and most, if not all, here are of the Wanda suku.

764 / In Nuamere there is one high-roofed house, near the kapitan's. And here is a large concrete tomb set high above the houses. In the upper part, and alone, is the body of the kapitan who died in 1939. In the large lower part are tens of bodies of the Odja suku. When a new body is to be put in, an earthen section is dug up, which exposes an opening in the concrete tomb. The bones are pushed back and the body placed in and the earth replaced (are these bound in the knee-to-chest position?). There are many other rougher stone tombs which the kapitan said contain tens of bodies also. They do not know how many are contained in some of them as they are so old and have been used for so long.

621 ●766 349 769 614 Then we went to Pudjambu, the next place, and it is like a small separate kampong by itself. Then we went to another, rather farther off and up on the rising stone-faced levels. It was fine. This was the Roworeke proper, the ancestral kampong whence all others spread after moving down from the negri lama. It is a very fine place and I took a photograph. Here there is a high-set roofed tower like the Wanda one, and on planks

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349 set on the rafters a similar chest with bones of
766 the old ancestor of the Odja suku. I was told
769 that this has been there for hundreds of years,
614 but then it was reckoned that it had been there
621 for at least seven generations. It too was covered with ikat clothing. There was no drum in this one. They said that when the ancestor suku feast is held, hundreds of people gather here and buffaloes are killed, as was true in the other place. All around are many other stone cist tombs, all graves of descendants of the big
342 Odja. There are some high houses here, but most of them are lower in construction.

286 In Padjambu we saw many women spinning and weaving. One girl was pressing cotton fluff on a primitive wooden wringer arrangement in order to flatten it before spinning. It looked just like an old-fashioned clothes wringer. We saw an old woman preparing the loom threads in the first stage of ikat work. The white threads were wrapped with fiber windings. We saw several ikat sarongs, all of which were heavy and dull in
[435] color. The kapitan said that I could buy one for
[181] fl. 150.00 and another for fl. 250.00. This again shows the grasping character of these folk.

123 I forgot to say that the kapitan wants to go to Larantuka with us. I refused to let him go along. Also, at the Odja ancestral bone bundle tower an old mother said we had to leave an offering. We left some cigarettes. Perhaps they wanted money.

286 These ikat things are all over. I don't like
386 them very much, but they are genuine. The cotton
531 is grown locally and is pressed and spun. The dyes are blue and black and are made from indigo leaves. The ikat work is done with ties of fiber.
[438] Indeed, the only trade material used here is the red dye they buy in the stores. They also weave regular cloth, but the colors are always dull. The designs are small and indecisive.

578 wars. There is no more head-hunting (but the
721 priest in the mission thinks it still goes on secretly, especially for the main post of a new korke).

53 The arts here are poor in all ways.

583 The bride price must be paid, but ambil anak
611 can occur. In the latter case a daughter or
237 daughters are given to the family in place of the
[556] price. This is especially true for the poor. Elephant tusks are needed for things such as the bride price, but this is evidently mainly for the uppers. And Krol said that nowadays, when the tusks have become rare, they often merely make the transfer in their heads, talking all night, and never actually transferring the real tusks from one family to another. It is a kind of clearing-house procedure. The tusks may be "transferred" up to twenty times in their heads, and they balance out in the end. Thus there is no real cost. It is a matter of delayed payment and really works out to a system of woman exchange between families. The tusk transfer is fictional. Thus A will "pay" tusks to B for a girl, and B will "pay" these to C for a girl, and C will "pay" them to A for a girl, and so on. The tusks, however, may even be non-existent in a particular case, and since they balance out in the end, no one really pays.

764 I was told that they used to put the bodies of
●766 the war dead (I think) in trees before burial. Newborn children were buried in the kampong in front of the house. Cemeteries here were evidently placed outside the kampong.

124 We will return to Leloba tomorrow and try to
621 get the assistant matter straightened out. It
578 is notable that the guru said he is more comfortable working in an outside kampong. If the kakang gives the order the people must cooperate. This shows that the kampongs here are fiercely separatistic and only the upper government controls this atomism.

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764 If the people were very poor (or evidently for
178 some other reason) they may not bring them.
[656] Thus there has not been much change except for the fast burial now enforced in all cases.

One can see a change in that the Catholics have church rites as well as pagan. And another change is that whereas even now all pagan bodies are merely wound up in mats, Catholic bodies are put in a coffin. Formerly, very
●766 famous men and stillborn children were buried near the house. Other people were buried outside the kampong (something like Limbo!).

764 Another thing is that if an old person dies,
769 one must guard his sleeping mat (evidently all of this applies to old women too) for four days. Food for the soul and a lit lamp are placed beside the body. The ghost comes and eats. It can be seen whether or not the ghost is happy if the food has been neatly eaten. If the food is left messy, it shows that the dead one is not happy. The pagans still do all of this, and sometimes the Catholics do too.

764 There are no tombs here, and there were none in the past. They have graves. There are stone markers placed on the graves.

53 All forms of entertainment are local. They are particularly fond of singing. They also dance, and there are many kinds of songs using a complement of such instruments as drums, flutes and gongs. There are no viols. He stresses that they love singing.

526 Soccer is a new game here but it is very much
524 liked. They also have raga, the rattan ball kick game. This is also new here, Roy says. They do not play cards, dice, etc. They have a kind of fruit-pits-in-holes game.

53 There is no sculpture here. A little carving is done (on the korke, barns, and they used to have images in the korke). There is no painting.
536 There is no drama (but he sees the point that

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763 There was a death in Veol, and from the hill there came the sound of weeping and howling. I asked if someone had died recently, and he said after listening that the person had died this morning. He could tell by listening, so it seems that there are evidently stages of howling. The next day there was no drumming in the kampong, because of the death, and evidently the dead takes precedence over wood.

186 Everywhere in Indonesia now, as this morning from the school, one can hear Indonesia Raja sung. They all know that it was taboo before.

342 I saw the Radja's house in Ruteng today. It is a complex of three round houses, with one big one in the center. Of course, it was made of fine wood, which was about octangular, but the roof was made of grass thatch. It was impressive.

766 The Radja's daughter of about ten years of age died today, and there was a constant coming and going of cars, police jeep and others, bringing the local kraeng to Ruteng. I took one of the kraeng along at noon. I also took
515 a lot of others, and the smell was strong in the car. I think they never bathe. The pretty head guru's wife got sick, and also one child. They vomited because of carsickness.

194 The mandur said the Ngada can never get over their accent, which is full of gutturals. It is like Dutch. I heard this in the Radja's Malay in Badjawa. The guttural g is here a bit too, as noted in the place name Ndeges, with the g pronounced as in Dutch.

756 683 The assistant agrees that several mbako were jailed from time to time. The charge has been magic murder, but they can't get a conviction because they have no "witnesses." Still, this is a big reason why they no longer tell outsiders who the mbako are.

In regard to the radja and the land matter,

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764 they will encounter no big stones while digging, as this is a sign that more people will die. After the burial they return to the house and [888] pray. If the person who died was old or a big [554] man, they kill a buffalo. If the person was of lesser status, they kill only a pig or a fowl. Three days later, if the person who died was old or was a big man, they may kill two or three horses or buffaloes and eat them. At the same time, if the person was of lesser status, they will kill a pig or fowl.

● [766] Clothes are placed on the grave of a person who dies a violent death. (See Coolhaas.)[1]

The local Catholics go through the same rites, except that they add on the church service.

[178] The big feasts for the dead dalu mentioned by Coolhaas[1] are no longer held. On such occasions they might wait quite a while. They killed up to perhaps ten buffaloes.

769 There is a very close relation between the ancestors and the death cult. The dead are always invited to feasts. There are no tombs, but the ancestor cult is strong.

[574] Note: The whip duels are held at all big
526 feasts: New Year, harvest, illness exorcism,
524 wedding, but not at the funeral.

All local recreation is native: tjatjih (whip duelling), tug of war, rope jumping (!), children's games like tag and hide and seek (he says they are the "hunter and hunted"), the bam- [535] boo jumping dance (tekarulu). The dances are: sanda (round), sae (group and solo), danding (round). They play the rattan football (raga) and soccer.

526 The most loved of all is tjatjih. Cornelius says that to the best of his knowledge he has never known of any man being actually blinded, because the superorbitals protect the eyes. However, plenty of people get bad scars on their

[1] [See bibliography, cat. 113--Analyst]